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**"Zoe" and "Psuche" in the New Testament.** An interesting though not particularly decisive discussion is going on in the *Expository Times* in regard to the meaning and use of these words in the New Testament. The general statement having been laid down that "Zoe" means the eternal life while "Psuche" means the present temporal life, objection was strongly taken by Rev. Prin. J. B. McClellan who holds that in neither of the words is the idea of temporal or eternal involved. The difference between the words is this, according to him, that "Psuche" is the organism or substance in which "Zoe" partly resides as a state or activity which may be either temporal or eternal, the context deciding in each case. "Zoe" is undoubtedly used of life temporal in James 4 : 14 ; Luke 16 : 25 etc. In Mt. 16 : 25 ; Acts 2 : 27 to interpret "Psuche" of temporal life would be absurd. Prof. McClellan also protests against the translation of "Psuchēn" (Mt. 16 : 26) by "life" (R. V.)—"what shall it profit . . . lose his own *life*"—and prefers "soul" (A. V.). The "Psuche" ("soul" not "life") of Christ was not left in Hades (Acts 2 : 27) ; this was the ransom of Mt. 20 : 28. On the other hand, Rev. Professor Davison regards the general distinction first made above as amply instanced by New Testament usage. "Zoe" occurs about 150 times and only in eight or ten of these does it denote the earthly life of the individual, or existence in the present state, and in all the rest it is used in that lofty New Testament sense of "life indeed," the true life. But as this was not its original meaning we have a few cases in which the ordinary meaning is preserved, e, g., those mentioned above, Jas. 4 : 14 ; Lk. 16 : 25 ; 1 Cor. 15 : 19—to which must also be added Rom. 8 : 38, where the meaning is not "that not even in death, not even in the life beyond death, the life eternal, will one be separated from the love of Christ," for the higher spiritual life cannot be conceived of as separating us from Christ. It is the temporal life that is here referred to. As for "Psuche," Prof. Davison maintains that in the New Testament it is used nearly always of the life of man. In Mt. 16 : 26, he would prefer the R. V. rendering "life," since the saving of "life" not "soul" in verse 25 points only to our present state of existence, the true meaning of which can only be realized, and its true end attained, by our renouncing self and serving Christ. The whole discussion shows us the depth of meaning and the opportunities for further research and careful discrimination that exist in the study of New Testament words.